241 by the women, and the harvesting work was done by men and women
462 together. Lobsang Wanggyal, the still energetic father, still conducted the management of the farm, powerfully supported by Namgyal. A day laborer who lived in the house helped with the field work. The tending of the cattle was divided among the various members of the family. The woman is assigned the task of preparing the meals and the drinks (butter tea and chang), as well as that of taking care of the children.
294 Since neither Namgyal nor his father had learned the art of sewing, as some of their neighbors had done, a tailor was from time to time called into the house who, according to an old established tradition, sewed the clothes for all members of the family; the tailor also made the shoes of colored cloth, which he soled with scantily tanned leather.
282 The men spun, with the large hand spindle, threads of coarse goat's
283 or yak's hair, from which a weaver then wove very strong blankets, carpets, and sackcloth in narrow strips. The women spun the finer threads of sheep's wool with the small hand spindle; they did this with great /121/ skill and never used a spinning wheel. From these threads the weaver wove a rough, firm cloth which was used for clothes.

262 As a rule three meals interrupt the daily round of work. After
264 they have already worked from two to three hours, they sit down to breakfast (t'sal-ma) in the house or on the field. The breakfast consists of roasted barley flour (rtsam-pa, ñam-p'e). Everyone of the eaters takes a little flour with his fingers out of the vessel turned out of wood which stands in the middle. This flour he mixes with butter tea or with beer in his little wooden drinking bowl, which he constantly carries around with him in the wide front of his coat. In case he has no butter tea or beer he may use water; he then kneads the flour into a stiff dough and shapes mouthfuls from it, which he then proceeds to throw into his mouth with great adroitness. An early first breakfast is called chinnan (mčin-nan), that is, "pushing the liver down." The
[827] feeling of hunger which sets in in the early morning hours together with a feeling of emptiness in the stomach, is explained by the Tibetan as a "rising of the liver." The breakfast pushes the liver down again to its proper position. The midday meal (dza-ra) is consumed in the first hours of the afternoon. It is usually little different from breakfast. In the hours of the evening, earlier or later depending upon the work at hand, everybody gathers for the evening meal (dgoñ-zan), usually inside the house. Depending upon the wealth of the household it consists of bread (ta-gir), flat, round cakes of wheat flour baked hastily without leavening at the open fire. In poorer households they

there flung it among the boulders. The Tsan wanted to have his revenge, 753
and now he could spend his fury on this figure.

Finally another "important matter" came to light. The old 754
grandmother, who constantly observed the Chondsom girl from the
Cat's-mouth house with suspicious glances, thought that she could
remember that that evil woman had once spat (161) very conspicuously

161. The Tibetans have a special expression for this kind of [827]
spitting with the purpose of harming an enemy: nad-pai to-le
adebs-pa, the "spitting for sickness," that is, with the intention
of making the particular person sick. In spitting, a curse or
evil wish is expressed.

in front of the Dragshos house, and that in so doing she had cast an
evil glance at the house and mumbled a few evil words. Thereupon 755
the lharje was called in once more. He took a strip of paper, on this
he wrote a few magical formulas, crumpled the paper up, and made
little pellets out of it. These the patient was to swallow. The effect
of this was that the woman, to whom all food was repugnant anyway,
had to vomit. This concerned the lharje very little; he urged that the
woman should swallow the paper pills amidst great pain, something
which always had the same effect.

Meanwhile none of the natural or supernatural remedies brought 797
any improvement to the poor sick woman: for weeks she hovered be-
tween life and death and caused great concern to husband and children.
Finally the missionary's medicine brought some improvement. The
missionary had by now been called to the sick bed--up till then the
lamas had been able to prevent his appearance. The strong constitution
of the woman gradually gained the upper hand: she recovered to the
great joy of her family Namgyal brought an ample offering of thanks
to the gods in his household temple and to those in the temple of the
monastery in Tingmogang, because his relatives so demanded. He
found no reason to give any presents to the lamas. On the other hand,
he honored the missionary with a sheep, a large plate of dried fruit,
and a greeting ribbon as a sign of his gratitude for the missionary's
help; his trust in the missionar, grew, and he became even more
receptive to the new message which the missionary preached and testified
to by his actions.

The year in which all this happened, the earth-tiger year, was 164
a year of misfortune for the entire village and neighboring /135/

764 and left lying about. The "sap of death" (gśin-rlun) (32) is caused by
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789
[827]

32. According to the physiology of the Tibetans and the Indians, as well as of Aryan peoples in olden times, the functions of the body and of the mind of human beings depend upon the proper functioning of the three bodily juices (humors, Tibetan, nyespa-gsum) which circulate along particular channels inside the body. These are air, gall, and slime. If the functioning of the "Three Juices" is disrupted, then diseases or nervous disorders arise; gsin-rlun, meaning "juice /or sap/ of death," causing death."

the evil Sparka sign.

The winding sheets for the corpse must be blue; the door of re-birth (ĉad-sgo) is in the east, because in the southwest the hostile earth spirit(earth naga) has arisen. A chorten is to be built with blue bumpa (33). On the steps of the chorten human bones are to be crushed in order

33. Bumpa; meaning the cone-shaped middle part of the chorten.

to overcome the evil spirits. The books "Of the grave" and "Of the prayer of the old woman" (abum daṅ gres-mo źus-pa) are to be read. The door of the grave is closed by an ox and a sheep. Paint the grave white at the top (34). Press the seal of the Sparka-Khon on it! It is

34. Probably with the skulls of these animals. The grave stone serves as a receptacle for the ashes of the cremated body.

good to ascertain thro gh the "burning of the mask" whether (the battle) is to be risked or not. Eighteen years--that is a man's age. But if he dies through Khon (the anger of the earth mother), then the door of death is opened. If an old woman dies, then the portal of death is closed. Since the signs of the year of a mouse year person and of a pig year person are hostile (towards Tsering), /223/ these people are not allowed to perform any kind of preparations on the dead man.

Since the Red Nine turned up as Tsering's Mewa sign, it says in the horoscope: If someone dies under sign of the Red Nine, then the demon of death will conceal himself in a cow or in some red object. These thing are to be carried out of the house. If the man died during the day the ceremony of the god Schiwa (lha-dbaṅ-p'yug), of the Golden